

11:162
A briefe discouery of

the damages that happen to
this Realme by disordered and
vnlawfull diet.

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THE BENEFITES AND COMMODI-
ties that otherwise might ensue. With a perswas-
on of the people, for a better maintenance
to the Naue.

Briefly compiled, by Edward Ieninges.

Romans. 14.

Let not him that eateth, despise him that eateth not. And let
not him which eateth not iudge him that eateth. For the
kingdome of God is not meate nor drinke, but righteous-
nes, and peace, and ioy in the holy Ghost.



Printed at London by Roger Warde, dwelling
in Holbourne ouer against Eely house,
at the signe of the Castle. 1593.



TO THE RIGHT HONORABLE THE
Lord Charles Haward, Lord high Admirall of England,
*Baron of Effingham, knight of the most honorable order of the
Garter, and one of the Lords of her Maiesties most hono-
rable priuie Counsell, Edward Ienings wisheth
long and prosperous health, wish in-
crease of all happinesse.*



Ight honorable & my good Lord,
after long consideration had of
the sundrie and great discommo-
dities that hapeneth to this realme
by the misdemeanour of diuers
disordered persons contrarie to
many good & commendable laws
carefully ordained, heaping harms
on our owne heads thorow wilfull
disobedience. As a poore member amongst the rest la-
menting this carelesse contempt, pondred earnestly in
my minde, what way to imploy my labor and small skill
for some redresse herein to the benefite of my countrie:
and considering amongst many other thinges, the great
harmes that happen to this realme sundry waies by the
contempt of filth, and inordinate or vnlawfull expence of
flesh, growing as may be supposed through want of true
vnderstanding, to what end the law in that behalfe made
is ordained, as one amongst many much vnable effectu-
ally to discharge so great a worke, yet of a zealous minde
haue compiled this small treatise for the perswasion of
such as herein will be perswaded. And aduenturing to
proceede, haue with all humblenesse for the better pub-
lishing thereof shrouded my selfe for defence vnder the
protection & fauour of your good honor, being knowne
a speciall and carefull Magistrate in such things as con-
cerne

The Epistle dedicatorie.

cerne the common-wealth of this realme, ordained of God vnder her Maiestie to haue the ouersight and gouernment in these affaires which concerneth most chiefly a maintenance to her highnes Nauie: besides the sundry and great commodities otherwise thereby growing to the whole common-wealth. Not onely needfull to be published, but most carefully also to be considered and remembred, as by the discourse following shall manifestly appeare. But the common sort of people sayning to auoid the ceremonicall abuse heretofore vsed by obseruation of fish daies, notwithstanding the paines and penalties by the law threatned, not onely neglecteth, but vtterly contemneth the same; nothing remembring the harmes that to them thereby may happen. And some reason is for that no matter hath heretofore been shewed, so largely explained to perswade them as in this smal worke is rudely compiled. Most humbly crauing your honors fauorable patience in considering the contents thereof, not respecting the rude stile but my affectioned hart and minde for the benefite & safetie of my Prince, and country, then ascounted vnworthy of such acceptation, I shal finde my selfe for this small paines, most bountifully satisfied, and according to dutie pray for your honorable and prosperous estate long to continue.



To





To the Reader.

*Gentle Reader haue patience to peruse
The rude contentes which in me are contained :
My Authours faultes very faine I would excuse,
But that they are so manifestly explained.
Iudge therefore the best, let rigor be restrayned,
Accept his hart, his hand, and willing minde :
Then all is well what faults soeuer you finde.*

*For well he meant, and well he hopes t' will proue,
Well to perswade such as well will be content :
But those that well nor ill their affection can remoue,
My Author forceth little, he doth him not repent
Of any thing here done which he hath said or meant :
Hoping the wise of his willing minde will conceaue,
To whose iudgements be, this his small workes doth leaue.*

*Much more there might by argumentes be aleg'd
Then here is set downe for prooffe sundry waies,
But by fewe thinges the wise will be perswaded,
Considering the contentes, he seeketh no further praise,
But good acceptation, graunt therefore no denayes,
And his small paine, and trauell he hath spent,
He will right well accept and finde himselfe content.*

FINIS.



CONCERNING OBEDIENCE TO THE
politike lawes ordained by Princes. Their care for the
commoditie of the people. The disobedient are to be
punished, some lawes are more earnestlier to
be cared for then other some.



So it hath pleased almighty
God to ordaine Princes to
rule and gouerne: So hath
he also commanded that the
subiectes should obey. For
confirmation wherof Saint
Paule in his 13. chapter to
the Romans saith. Let eu-
erie soule be subiect to the
higher powers, for there is
no power but of God. The
powers saith he that be, are
ordained of God. Whosoever therefore resisteth that power
resisteth the ordinance of God. He saith further, that Prin-
ces are not feared for good workes but for euill. If therefore
thou wilt be without feare, doe well: so shalt thou haue praise
of the same, for he is the minister of God for thy wealth. But
if thou doe euill, feare, for he beareth not the sword for naught,
but is the minister of God to take vengeance on them that doe
euill. Further he saith obey your Magistrates not for feare of
vengeance onely, but for conscience sake.

If this lesson of S. Paule were perfectly remembred, there
shoulde be little cause to put so many penall statutes in execu-
tion as at this day there be. But we consider not besides this
good lesson of S. Paule, what great care, studie and labour

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our Prince and Magistrates accompanied with the most learned of the land, not onely hath, but dayly doth by their earnest labour, practise and deuise by sundry goodly and politike lawes for the maintenance, preservation & continuance of the whole common-wealth, like as carefull parentes cease not to studie and labour for the education of bringing vp of their children, Gently admonishing and earnestly commaunding to obserue and keepe the said good lawes and ordinances, which for our owne benefites by them are so made and ordained.

But we like carelesse children little regarding the carefull trauell that herein by them for vs is taken: looke onely to the time present, satisfying our sensuall lust and desire, not remembering the dangers and damages that thereby may vnto vs afterwards inſue and so runne headlong negligently and thorough disobedience into our owne decay, contemning the Princes commaundement which is Gods ordinance. Wherefore diuers penalties and punishmentes are by vertue of those lawes appointed to be laid vpon the disobedient, which being executed, seeme grieuous and painefull and the informer greatly abhorred and euill thought on, whereas in truth, such as giue information to the Magistrate of offences with an earnest desire of reformation, and not onely for couetousnesse, ought of good men rather to be loued and commended: for the life of the law is execution. Therefore a law made and not executed lieth dead, and small auaieth to the intent for which it was made.

And as all penall lawes at this day in force, appeare verie needefull to be obserued yet are some of them moze requisite to be looked into, for the vniuersall benefite of a common-wealth then some other, for that by pprooffe they import matters of greater waight, yet the effect not considered of, they seeme of little balew.

Amongest which there is one a most necessary and politike lawe, not so much esteemed as the effect doth import, for diuers benefites that thereby may growe vnto the realme, ordained most specially for better maintenance of the Maie, a thing earnestly to be regarded, which concerneth the expence of fish and sparing of flesh. And the same not onely ordained for
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the sparing of flesh whereof thorow the great goodnesse of almighty God we are sufficiently furnished. But for diuers and sundrie discommodities, dangers, and damages which thorow neglecting the times and seasons for expence of fische not onely hath, but dayly doth and wil bring vpon our realme and the whole common wealth thereof, except earnest reformation be had and vsed amongst the common people: for whose commoditie the said law was made with a great penaltie vpon the offender.

And for that the greatest number of people, doth not perfectly vnderstand the commodities, that may grow vnto them by obseruation heereof, nor the discommodities that may happen by neglecting the same, neither yet the certaine cause wherefore this lawe of abstinence is ordained: For the better instruction and perswasion of such persons, hereafter followeth certaine argumentes which concerne a reason and cause, that this law amongst others ought most carefully to be obserued: That although feare of the penaltie wil not force them, nor forgettines of dutifull obedience hath caused a negligence, or the ceremonial abuse which in times past therby was vsed, doth perswade a contempt, yet a consideration had of the commodities that may thereby growe, & the discommodities that doth happen, wil happily perswade such persons as beare a christian and brotherlie loue to their Countrie, after the counsell of *Saint Paul*, to obey euen for conscience sake, considering the same doth concerne not onely their owne benefite, but the benefite of their children that shall come after them.

Great numbers of shippes haue bene maintained by the certaine expence of fisch. The cause of their decay. A remedie sought to repaire them againe.

TO this realm of England in times past belonged a strong navy of ships maintained chiefly by fishing, wherewith the Prince and countrie were compassed for their defence, as with a forcible wall, the repaire whereof was very well supplied by the certaine vtterance and expence of such fisch as was taken

taken and provided which grew by the obseruation of such daies as was appoynted for the abstinence from flesh and eating of fish, and thus was this wall of nauie kept in a sufficient repaire as a ready defence for the Prince, and this Realme against all foraine assaultes, whensoever or howsoever the same should happen, untill the superstitious abuse thereby vled, caused some few to omit the obseruation of fish daies according to the accustomed order, which at the first appeared no harme. Then some more did the like, and yet little harme appeared. But in continuance of time, in manner the whole multitude by ensample of others, did breake that order: some in part, and some in the whole, whereby the accustomed buying and expence of fish, wherupon the continuall maintenance of the said Nauie grew, became so small, that there appeared a great decay in the Nauie: neuertheless every man proceeded from time to time in breach of the said accustomed order, which before was certainly obserued: and so in fewe yeares the Nauie was abated from five Ships to two in diuers partes of this Realme, wherupon the force thereof touching that matter was weakened much, to the great perill of this Realme, and incouragement of the enemye.

In auoiding whereof with earnest consideration had by hir Maiestie and nobles and commons of this realme, considering the danger that thereby might ensue, it was by them thought necessary to deuise some meanes how the navy might be repaired againe, and being assembled in the parliament holden at Westminster the fift yeare of the Queenes highnes most gracious raigne, a law was there made and ordained, that the accustomed order for fish daies should be obserued in abstaining from flesh, that fish might be the more plentifully spent.

Which law for a time of great numbers was obserued, but from thence grew not sufficient contribution to repaire and maintaine the Nauie, for that the vniuersall multitude had little regard thereto, whole ensample diuers other followed: and so many of the greater sort ioyning with the lesser sort, became more carelesse (for want of due execution) then any time before they had been: And thus the trade of fishing & prouision of fish

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out of which exceeding great maintenance grew into the ruine, the same was brought from great to greater decay, which decay increaseth.

For which cause his Maiesty with the nobles and commons of the realme considering the disordered behauior in breach of the said law most commonly vsed in many common Innes, tauerne, tabling-houses, cookes houses, and other common bittlers, in which places a wonderfull number of fish might be spent if the said law by them were duely obserued. In a parliament holden at Westminster, the 27. yere of his most gracious raigne a law for the better obseruation of the said daies and times was further ordained against them, with a greater penaltie then before had been set downe for the other, that reformation therein might be had, if by any means it were possible. But thereof in like case so little care of obedience is vsed, that the offence in most places rather increaseth then decreaseth to the wonderfull great damage of this realme, as by the argumentes following may well be considered.

*Certaine arguments concerning vnlawfull diet. Reasons alleged for the expence of flesh, with the answers to them.
The Navy may be maintained by other trades then fishing,
but not without perill, the commoditie of fishing.*

IF the realme in defence thereof be furnished with fise hundred ships, and that we should suffer the enemy by policy or open force to consume or destroy thise hundred of them, were it not a great and a repproueable negligence? But if the naturall subiectes of this realme by their negligēt maners, shall consume or destroy three hundred of them, is not their so doing worthy great ieiuous punishment? But if they shall obstinately or wilfully doe the same, what punishment such ought to haue, I leaue to the iudgement of those that haue a wisdom to consider thereof.

In asmuch therefore as by our diet we abate the Navy by proportion from fise ships to two, is it not to be accounted great negligence, and worthy of punishment? But after we haue espied this negligence we doe wilfullie continue the same, can it bee in truely any other, then apyactise to

overtly owe our owne countrie by weakening the force thereof, and thereby lay it so much the more open to the enemye.

Further, when the Queenes Maiesty hath occasion to send forth, and maintaine hir Maie at the seas, must she not be constrained either at the first setting forth, or in the supplie to furnish and man the same for lacke of seafaring men, with whirrenen and bargemen from the Thames and other Rivers: who although many of them be tall and lustie men sufficient and able, to do good service in such affaires. Yet the most part of them in respect of such service may be accounted but fresh water souldiers not able to doe so sufficient service at the first as shall be necessarie, for want of skill, nor able to abide the Seas in such labour as is to be employed for want of use, and therefore wanting sufficient Seafaring men amongst them, their service may be in danger to turne rather to the carrying and keeping forth of ships to deliuer unto the enemy to increase his force, then to resist or diminish the same. And this is brought to passe by our inordinate diet, what other thing then doe we but by our said diet, seeke to strengthen the enemye, and weaken our selues?

Furthermore let vs make another allegation or argument and say, The Queenes Maiestie is head of the common-wealth which the Lord for his mercies sake long continue. The common-wealth is the seat that she sitteth on and ruleth the legges that beare by this seat, are the forces of the same, if any one of these legges faile or decay, it weakeneth the rest, and putteth all in danger, like a disioyned frame which reeleth, and is in no certaine safetie longer then the ioynts hold soundly together. And so when any of the principall ioyntes decay, the whole rest are in perill, till that ioynt be repaired and made sure againe.

Therefore forasmuch as the Maie of this Reame is one of the principall forces or legs that this common-wealth standeth on, which is the Queenes Maiesties seat, and that the people do with their teeth hale or draw that legge asunder which with their teeth they were wont to draw and knit together, fast ioyned to the rest of the legs. What other thing doe they but with

with their owne teeth undermine the seate of the Prince, putting that in perill to fall to their destruction, which standing bypight and fast, would be their tecture and defence

But many there be that perhaps will iudge this argument very baline and fruitles to perswade them, remembering the abuse which in times past hath bene vsed in the obseruation of fish daies. And for that abuse sake, vrierly contenne the same without remembering the politicke deuice for the benefite of the Realme, whereunto at the first inuention or ordinance thereof in this lande, it was in some part (in my iudgement) ordained, as now it is in the whole: our countrey being an Island enuironed with the seas as our walles.

Other some taking hold on the words of our sauour Christ in the 15. of *Matthew*, where he saith, That which entrech into the mouth doth not defile the man, but that which proceedeth out of the mouth. And by that meanes take liberty to offende. But they consider not further, where *S. Paul* saith, all things indeed are pure, but it is euill for the man that eateth with offence. And who thinketh not but that is eaten with offence which is eaten contrarie to the Princes lawes, and to the hurt of a common wealch. Neither doth our Sauour giue any warrants by these wordes, that the thing which entereth into the mouth with offence doth not defile the man: but his meaning in that place is to be considered of, according to the words in the text specified where (in my iudgement) the argument grew about the washing of hands, thorough the scrupulositie of the Scribes and Pharisees.

We haue also another note to consider of, when the wife of *Tobias* had prouided a Kidde, and brought to hir husband, saying she would make ready the same for him to eate: he caused her to stay, and would not suffer her so to doo, vntill he had examined whether she came truly by the same or not, fearing it had bene stolne, or in such like case come by, and should so eate of it unlawfully, which he esteemed to be an offence to God. Many other places of holy scripture may be alleaged in this case, which I will at this time omit, and leaue the interpretation thereof to the learned diuines, whose office my simp-

pleases cannot attaine vnto, but returne to the matter which I haue taken in hand to proue by argument in tempoꝛall causes as followeth.

Others perhaps do thinke and some in truth will say that concerning a maintenance for the Navy with Mariners, besides the trade of fishing, there be diuers waies to encrease and maintaine a sufficient number of Mariners for seruice, whensoever occasion shall require by other trades and traffickes of marchandize: as for ensample, was the Realme euer heretofore so well furnished with seruiceable ships, as at this time it is maintained onely by trades of marchandize, wherein also are increased great numbers of Mariners, more apter men in such seruice then fisher-men:

Vnto which it may be answered that many such mariners indeed are increased, but yet not such a sufficient number as warres if they haue any continuance will require, wherein very many such persons are to be imployed, as well in other ships of this Realme, as in his Maiesties owne ships.

And if it should be granted that these traffickes should increase Mariners sufficiently for the supply aforesaid, yet if we should depend thereon, we should expresse our selues more to leane to things that bring and breed damage, then to things that bring and breed profite.

For in truth a great part of our marchandize are rather superfluous then needefull, & more damageable then profitable, for example: is not the one halfe of our sugars and other grosse wares, rather daintely consumed then necessarily spent? Again, are not foure parts of five of those silkes and veluets that are brought into this realme, rather superfluously vsed by men of meane estate, then conueniently woꝛne by such as are of higher estate?

Further, are not three parts of five of the Wines that are brought into this Realme, rather wastfully consumed to the decaye and destruction of mens healthes, then necessarie spent for the sustentation of mens bodies, to continue or encrease their healthes? And for the transporting of corne and diuers kindes of marchandize out of this Realme, by reason
of

of those trades, if they be done at sometimes commodiously for the benefite of the Realme, they are done at some other times discommodiously to the damage of the Realme, which thing is well knowne to many.

Now when all these traffikes and trades are compared together, and their commodities with their discommodities, it will appeare that the treasure and strength of this Realme is by the superfluitie of them rather consumed and abated, then encreased or continued: notwithstanding I speak not this that it were necessarie for such trades to be left of or extinguished, for thereby groweth great benefites to the Realme sundrie waies, not onely for sufficient and seruiceable shipping, but other necessarie commodities also. But contrariwise, concerning the trade of fishing, it is alwaies commodious and no waies discommodious, it encreaseth wealth and provision of sustenance, but abateth none. And the more for that fish is alwaies spent for the necessarie sustentation of mens bodies, and not for superfluitie.

There is yet another thing to be considered off concerning the trade of marchandize, that in all manner of traffikes where marchants must come within the Dominions of other Princes, much danger & perill may happen, for that it is in the will of those Princes, within whose dominions they are to stay such ships as there be, and employ them at their pleasures in their seruice. And so England with great perill may increase Mariners & shipping to serue other Princes, which may happen sometimes to be against our selues. Also in diuers traffikes manie Mariners trauel far iournies, by meanes wherof it may be that the Realme shall want them when it should be needfull that they were at home to be employed for the defence of the realme.

Therefore it may plainly appeare that the trade of marchandize only for breeding & maintenance of mariners, though it be necessary and needfull to the realme, yet the same is not without great doubts and perils. Whereas contrariwise by the trade of fishing, if such fish might be certainly spent wthin this realme as might be take & proued a sufficient nuber of mariners & other seafaring men for y^e supply of those y^e then may want, might be
much

much more profitabler, and safer breedde and maintained at home in our owne countrie, all times in a readines to be imployed for the necessary service and defence of the Realme, how suddainly so euer the same should require.

Fishing is the greatest Nurse for to increase of Marriners: the deere prices of fish, how it may become cheape.

There is yet further to be considered, that the trade of fishing is a wonderful great Nurse to the breeding or bringing up of Marriners, for where a Marchants ship using the trafficke with merchandize, being furnished for the voyage with twentie men, there is amongst them not past two or thre boyes which in that trade is brought up and instructed. Then the daunger of the voyage considered, that these children can, and commonly do indue to be brought up and instructed herein, yet the encrease of them will not be sufficient to furnish the Naue, especially in the time of wars.

But the Fisherman going to the sea, or vpon other waters in great or small vessels, for euer y one man there is of them commonly two boyes, who being trained up therein, are so accustomed with the hardnesse and painefull toile which in that exercise they are vsed vnto, that they are not onely able to sustaine all laboꝝ to a seafaring man belonging, but in short time doth become a sufficient sailoꝝ, master, or Pilot, as wel for service in his maiesties ships as in the merchants ships. They are also acquainted and know the rocks, sandes and other daungers vpon the seacoastes: where they lie, and how to avoid them by reason of their accustomed haunting the seas in the trade of fishing. And by meanes of their trauell from one port to another for the sale or vtterance of the said fish, and other things wherein at vnseasonable fishing times they are imployed.

These and diuers other arguments before rehearsed might be a sufficient occasion to cause vs without penaltie or pennall law for the benefite of our countrey, to restraine and bridle our selues from our accustomed and unlawfull diet, but many
there

there be that will and may truly say, the utterers of fish sell the same at such excessive prices, diuers and sundrie times, that it discourageth men to buy fish. And the more for that they can a great deale better cheape make their prouision with fish as well for their family, as themselves.

Many arguments are to be made that will be sufficient to answer this matter. And first we are to consider the times and seasons of the yeere that it serueth not alwaies alike: for sufficient prouision for freshfish, at which time little store being taken by reason of contagious and contrarie weather, wherein the fishermen aduentureth both life and goods, & not onely himselfe but many other hath their liuinges thereon depending, great reason is that the same being but little in quantity, should be sold the dearer: for besides his said aduenture, he hath bene at no lesse charge then though he had taken great quantities. And for remedie hereof, that men might haue in such a scarfitie some other good sorts of fish, at this day not commonly used. In times past there hath been prouided for the markets these other things to satisfie their diet, that is to say, Duffes, Turnep, Porpus, Seal, Polibut finnes, Polibut heads, & many other things, whereof was made fine & delicate dishes, which now for lacke of vse is not onely left unprouided, but also utterly forgotten, how or in what sort it should be used, dressed or serued: and worst of all, how it should be eaten, and digested, for that the proportion and substance of them is by many forgotten, and the vse & tast forgotten of all. There were also the soundes and heades of the Codges, which in fishing time were salted and preserued to be a diet, in such scarfitie for the poorer sort: all these things being by Gods creation ordained for our sustenance, ought rather to be thankfully receiued then contemptuously cast off and refused.

Besides this, wind and weather being contrary for fishing, is a great cause that fish is manie times very scarce and deere yet the chiefest thing that generally causeth the same, is lacke of certain utterance, when the fish is taken and brought to the market as by these fewe arguments following doth plainly appeare, wherein it may be said.

As utterance encreaseth, or abateth in any trade, so the trade

will increase or abate.

The trade being abated, the commoditie therein used, will ware scant and lesse prouision thereof is made.

The lesse prouision that thereof is made, the dearer the commoditie is.

The cause of small prouision is the vncertaintie of sale or vterance: certaine sale or vterance encourageth many prouiders to buy of the commoditie.

Which in the beginning though it be chargeable to the buyer or spender, it will by the certaintie of vterance in continuance become cheaper.

For the dearenes thereof will cause many prouiders of the same to encrease.

The encrease of them will make plenty of the commoditie.

The plentifulnes wherof doth make cheapnes.

When there was spent in this realme more fish in one yeare then there is at this day in six yeares, they might haue had for one shilling that which now we pay twaine.

God is the onely nurse or heardsman to feede and cherish that kind of virtuall, without any helpe of man, he blesteth and multiplieth them, according to his good pleasure and will. The contempt of whose blessings may be cause of the scarcitie that now is in taking of fish, more then in times past hath been, and no doubt but the embracing thereof with thankfulness for the same, God may and will cause it againe to multiplie.

The harmes that happen to the realme by the vnlawfull expence of flesh, what numbers of people are thereby put from their liuing, the discommoditie thereof, the remedy.

Further and great matters not yet spoken off are to be considered, that by the vsuall and vnlawfull eating of flesh, the vterance of fish being small and vncertaine, hath caused a great number to forsake the accustomed haunting of the seas, for taking of fish, whereby three things doth happen.

The Naute is decayed, a multitude of persons are put out of worke, and the prouision of sustenance for the people greatly abated, from which other three rules doe spring.

The

The strength of the realme be caicth, much idlenes & many Rogues and theeves are byed, and famine and distress, the rather hapneth amongst the people.

These are such evils as bying decay and danger into the common-wealth: and therefore it may be said that the usuall and unlawfull eating of flesh, byingeth decay and danger into the common-wealth.

It may further be said, that by the smal utterance of fish, the accustomed haunting of the seas for taking of fish is abated from five parts to one.

By the abating wherof we may make account of tenne thousand persons which heretofore haue and might stil liue by fishing on the seas, are thereby put out of worke and liuing.

Also there were very many besides fishermē, that by means of fishing liued vpon y^e land. As shipwrights, coppers, smithes, weauers, sailmakers, netmakers, dyers, butchers, and carriers of fish, with such like, which may be accounted to extend in number to other ten thousand: these are hereby in like case put from their liuing and maintenance, and so in number they are together twentie thousand persons, their wiues, women-servants & children, whose liuings did depend on them, and now by their want made destitute of maintenance are thirtie thousand at the least, these in the whole extend to fiftie thousand persons, whose liuings depended on fishing, & is now abated.

Besides the ballew of the fish that was yerely takē by the fishermen of this land & spent, more thē there is now towards y^e sustentation of the people, which by estimation was worth thre hundred thousand pound at the least, for there may be very probable reasons giuen that there hath been the ballue of so much fish spent yerely in this realme more then now there is.

Whereby we may vnderstand that a great number of able mē for seruice in time of war, as masters, pilates, mariners, & sailers, are greatly decayed and abated, by means wherof the strength of the realme must needs be much weakned and made of lesse force to encounter or resist the enemy vpon the seas, which is, and hath been a gre at part of defence & seruice to the realme.

Also by abating the taking of fish & utterance therof y^e trade

and maintenance of the people on the sea coſtes, muſt needs abate, amongſt all ſortes of people, whereby port townes haue and dayly doe fall in decay, waſing depopulated of native Engliſhmen and ſo dayly grow of leſſe and leſſe habilitie to reſiſt the enimie when neceſſitie ſhall require.

Alſo it is to be underſtood, that by the vſuall and vniuerſall eating of fleſh, the ſame victuall groweth or becometh the dearer.

The dearness of the ſaid fleſh victuall cauſeth great gaines to be raiſed by the fattening of cattell.

The raiſing of ſuch gaines cauſeth men to conuert their grounds and fermes from tillage to paſture, the habitations vtterly raiſed and deſaced.

By that meanes a multitude of people are put out of worke and from their liuings.

Thereby a great number of them are conſtrained to become idle Rogues or to praetiſe other ſuperfluous and vaine thinges that breede diuers other great vices.

Theſe be things that bring great detriment and decay into the common-wealth: and therefore, as afore hath bene ſaid, the vſuall and vniuerſall eating of fleſh bringeth great detriment and decay into the common-wealth.

Hereby it may alſo be underſtood, that by the decay of tillage, the raiſing and pulling downe of ſuch houſes twentie thouſand perſons which there might ſtill haue bene maintained, are by the ſaid decay put from their accuſtomed worke and liuings.

Their wiues, women ſeruaues & children, whoſe maintenance doth on them depend, are in number thirtie thouſand, at the leaſt, theſe in the whole extend to fifty thouſand, beſide the increaſe of a great number of ſundry ſortes of victuall which in a farme houſe is encreaſed towards the ſallentation of the people.

For a farme containing ſixtye Acres of ground, being imployed to paſture onely, for the breeding and feeding of cattell, there doth come no further increaſe of victuall but Beeces and Muttons onely, and it may be proued that the yearly increaſe thereof will not ſinde peerely aboue ten perſons of thoſe that make their common and onely foode of fleſh.

But let this farme be imployed into tillage, & there will be

a reasonable encrease of Beefe and Butters: then is there account to be made of al kind of graine, as wel for bread as drinke which is the chiefest vctuell for maintenance of the people.

Further there is in the said farme, raised and increased, Oeal, Pooke, Bacon, Pigs, Geese, Ducks, Pennes, Chickens, Capons, Spike, Butter, Cheese, Egges, and Fruite. Drawe all these together in accompt or comparison, and they will shew and finde peereely twentie persons at the least, I meane not those onely that are kept in the farme, but such as are sustained with the victuals that be sold out of the farm at the markets: where by it appeareth, that ten persons, that are fed and nourished with those victuals that are increased of the farme in pasture doth ease up ten of those persons, that should have been fed with such vctuell as might have bene increased of the same farme if it were in tillage. This is a wonderfull decay in a common-wealth: and ought with christian charitie of all men to be lamented. That for the satisfieng of our lust contrarie to a good & commendable law for a common-wealth obtained, we seeke our own hurt, and the vtter decay of our poore christian brethren, may not this be called the eating up of Gods people like bread against whom the Psalmist earnestly cryeth: *Psal. 14. 3*.

Thus we are to consider, that by the unlawfull eating of flesh, three speciall dammages fall vpon vs.

The realme is weakened, and made of lesse force to encounter and resist the enemy, both on the sea, and seacoastes.

An hundred thousand persons are put from their worke and maintenance.

And of the vctualles which heretofore hath bene and still might be encreased: there is the ballett of three hundred thousand pounds peereely abated, by reason whereof, three greater damages and dangers proceedes, that is to say.

By abating the force of the realme on the sea and seacoastes, it is in the greater danger of the enemy.

Also by putting of an hundred thousand person out of worke and maintenance, there must needs grow the greater increase of idleness, rogues, and theeves, with which sorte of people, it greueth them to be indamaged and indangered that breedes them,

them, for we would haue no albes, and yet still increase the fire. Also we would saile in safety, and yet boze holes through the bottome of the ship.

Further by the yearely abating of thre hundred thousand pounds-worth of victualles there must of necessity growe a great want of sufficient sustenance, especially for the common sort of people. The misery whereof, although it be not felt by the rich, yet the same greivously lighteth amongst the poore, for ponderous things fall to the bottome, and they that strike others, feeles not the smart themselves.

For remedie heren, there hath been diuers deuises & plots made, and set downe how fischermen might be set a worke, how fish might be taken, brought in, and prouided for seruice of the realme, and strait lawes made for the expence and utterance thereof, but little is done therein, that the said law might be certainly executed & obserued, for as before hath been said it is utterance that maintaineth the trade of any thing, & as utterance increaseth or abateth, so the trade will increase and abate.

For ensample, the great increase and utterance of flesh that hath growne by the unlawfull eating of flesh, hath so increased the trade for grasing and fattening of cattell to be spent and vnterred, that thereby hath growne all such detriments as before hath been set downe to happen by the decay of tillage.

Also thereby (as before hath been said) the utterance of fish is become so small and vncertaine, and the trade of fishing, and the buying and selling of fish by the same so abated, that all the rest of such dangers and damages as before are set downe, haue by that meanes growne and happened.

Therefore as the increase of the utterance of flesh, and the abating of the utterance of fish hath bene cause of the euils aforesaid.

So the increase of the utterance of fish, and the abating of the utterance of flesh must be cause of the remedie.

What flesh may be spared in a yeare by one daies abstinence in a weeke. For what cause there ought to be certaine daies and times appointed for the expence of fish.

And

And for that it may the more plainlier appeare what great numbers of Beefes, Muttons, and other kindes of flesh virtuell may be spared in the realme yearly, by one daies abstinence in a weeke, to the woonderfull great increase o. the said virtuell and comfort of the whole common-wealth, I haue thought good to set downe an estimate of the same supposed to be spent within the Citie of London, and the suburbs of the same to be considered of with patience to the gentle Reader.

First it is to be considered, that in the yeare are 52. weekes and in euery weeke, seuen daies, which are in all for the yeare 364. daies.

The lent with friday and saterday in euery weeke. and the other accustomed fish daies, appointed by the lawes of the realme to be obserued, being collected together: extend to 153. So in the yeare there is 153. fish daies, and 211 flesh daies, which amounteth vnto 58. flesh daies more then fish daies.

Now touching the expence of flesh in London, and the Suburbes thereof, and what may be spared in those places onely by one daies abstinence in a weeke. First the yeare being 52. weekes: let seuen of them be excepted, for the time of lent, wherein no Beefes ought to be killed, and then remaineth but 45. weekes, wherein butchers doe kill cattell.

Then let vs say there be threescore butchers, freemen of the citie of London, that commonly kill Beefes, and euery butcher to kill weekely one with the other. fise Beefes, which is for euery weeke 300. Beefes: that amounteth for the said 45. weekes, to 13500. killed by the said freemen.

The forrenners dwelling in the Suburbes of London, and such as come out of the countrey to serue the markets of the Citie, on the market daies, kill and utter there, as the butchers of London affirme, foure times so much as the freemen of the Citie, which for them amounteth yearly to 54000. Beefes, and so totaling the Beefes, killed and uttered by the freemen of London and the forrenners together, they extend in all for the yeare to 67500. Beefes.

It is herein to be noted y^e the account by this estimat is but
for

for five daies in the weeke, for that friday & saterday are daies of abstinence from flesh, and therefore out of the said five daies we must suppose to take one, and so the account aforesaid is to be made, for that in the flesh is certainly spent otherwise there can no certaine accompt be made.

Now if we would know what number of Beeces might be spared in a yeere by one daies abstinence in a weeke, let vs say there be in the weeke five flesh daies accustomedly serued with the expence of flesh whereof one being taken away, there remaineth but foure.

In like sort let vs deuise the proportion of Beeces that are killed for London and the suburbs for a yeere into five parts. And the fift part supposed to be saued by the fift daies abstinence is 13500. the iust number killed for a yeere by the freemen of the Citie.

It is also reported and well knowne, that for every Beefe killed, there is killed ten sheep at the least. The if their might be spared yearely in the places aforesaid by one daies abstinence, 13500. Beeces, there will by that reckning be spared 135000. sheepe, besides lamibes, calves, and hogs, whereof like proportion is to be made according to the times of the yeer wherein they be spent or should be spent. But the abuse therein is great by killing them at unlawfull times contrary to good lawes and ordinances carefully made and prouided for the increase of catell, whereby woonderfull great dammages groweth unto the realme, as by sundry probable arguments might be expessed.

Howeouer there is like accompt to be made of such fine flesh victuall as is vttered by the poulters, which on the fasting daies is in a commonly spent, to the great damage of the whole Realme.

By this estimate, concerning the Citie of London and the suburbs, it may be easily decerned what might be spared throughout the whole realme, which being wel considered may happily perswade some men the more to the obseruation of such good lawes & ordinances as for obseruation of fishdaies is prouided.

And concerning the expence of fish, many there be, that perhaps

hath will say, we agree that the taking, uttering and spending of fish is laudable and well to be liked of: but therefore should we make choise of daies or times, seeing there is no prescribed rule from God, for the choise of meates at any one day more then another, and that it hath pleased almighty God to giue vs his blessings with multitudes of the same in the seas, confessing the same also to be giuen vs first of God for our sustenance: whereby being taken and prouided, may be brought or carried into cities, tolnes, and markets, and there sold and bitered to such as will buy on every day in the weeke, and at all times and seasons when it was taken.

Wherein we must consider, that if it should so be obserued, the vncertainie of sale would cause the prouiders of fish, to forsake their trades and the fisherman his fishing in a short time: first, for that most men by nature in these daies are affectioned from fish for diuers causes, by them conceiued: secondly, when the same is solde at a peare price, so that their prouision may be made of flesh a great deale better cheape.

But we must consider, that although wind and weather serueth well at some times, that there is great plenty of fish taken, and by reason thereof solde reasonable good cheape, yet other sometimmes either the winde and weather, or the time and season serueth not, so that little store of fish is taken. Nevertheless as afore hath been said, the fishermans living depending only thereupon must haue a sufficient maintenance to liue, for him and his familie, being continued therein with great charges diuers waies, and therefore if he be not certaine to sell that small store of fish which he hath taken in such a time of scarcity and that also at some good round price to recompence the trauell and charge which with the aduenture of his life and goods he hath obtained, he neither would nor could continue his said trade, and this hath been, and is the onely cause that many seafaring men doe leave the trade of fishing, and settle themselves to other exercises, rather hurtfull then beneficiall to the common wealth.

Further it is to be considered concerning the vncertainie of time in prouiding salted fish, to be by the fishmonger reaped

seasoned for the peoples diet. As Salmon, Tings, Mackerell, Greenefish, Herrings and such like: if they should not be a certaine day or time for the spending, the promoters could in no case frozen with water or make the same ready to be sufficient for the eater or spender when it should be eaten or spent, to wit being seasoned for one day, will laste for another. Especial- ly when the weather is warme, and therefore being uncertaine of his sale although he make some provision of fish to sell by, or in the sale, yet he will not season any with water: fit to be eaten, for the uncertaintie of his sale, by reason he knoweth not when the people are minded to eat fish except a day or a time be appointed certaine for the same.

Also it is a vicuall not to be had, as beefes, muttons, veales, and such like in the pastures feeding, at all times in a readinesse to be spent, but is at libertie in the wide and large seas, upon the taking and providing whereof, diligent attendance must be given, and also some sort of kindes of fish must be taken and provided long time before, it will be sufficient to be spent, so that if there be no certaine daies and times appointed for the certaine expence of fish, The fisherman shall be uncertaine to sell as he may be a gainer thereby when the same is taken, the marchand or vterer of fish, unwilling and discouraged, to buy and provide for the markets, and thereby a more scarcitie of fish, and a greater decay of fishing will daily increase to the woonderfull decay of the Realm, and danamage of the whole realme sundry waies.

It may well be thought therefore, that this thing many yeares since was carefully considered of, with the commodities and inconveniencies that would grow by the uncertaintie of the utterance of fish, that certaine daies and times might be appointed for the fish to be vterred and eaten, whereby a certaine and sufficient provision might be also made or provided for the said times, and although as before hath beene said, as time in continuance of time did growe, by observation of the saide daies and times so appointed, yet the necessary use thereof considered, it is not for the same to be refused, especially for that by the assent and consent of his Majesties learned and wise Coun-

sellors,

Selloes, it hath beene not onely thought good for speciall cause concerning maintenance for the Maie, that the accustomed times and seasons should be obserued, But by her highnesse al. so straight commandement & earnest charge giuen from time to time for the due obseruation thereof.

Concerning abstinence from flesh; there is a conscience to be made in transgressing the lawe, for what cause obedience herein ought to be shewed: the iudgement of some men which answereth thereto.

NOW for that I would not any man should mistake me concerning my opinion, and true meaning in the premises, I haue thought good (vnder correction of the better learned) to set downe the same, as followeth. Wherin I doe pronounce that the eating of flesh or forbearing to eat flesh, is not any matter or thing concerning saluation of man, or that it is the seruice of God otherwaies then all other politicke lawes are, and be: for it is not the abstinence from flesh, that pleaseeth God, nor the eating thereof, that offendeth him: But it is the obedience which God requirerh to be peelded, and borne vnto the Prince, and the care of the benefite of his people that pleaseeth him, and it is disobedience to the Prince and the neglecting of his peoples benefite that displeaseth him.

I doe also affirme that there is no conscience to be made in eating of flesh at any time, as touching the flesh that is eaten, but there is conscience to be made in that the Prince is disobeyed, which is a contempt of Gods ordinance, and the peoples benefite neglected, which God requirerh to be earnestly sought: and therefore a disobedience of the Princes lawes, cannot be done without offence to God; for as God hath ordained that Princes should gouerne, so hath he in sundry places of the scriptures commanded that subiectes should obey, and the offence in every transgression is the more by how much the damage vnto the people thereby groweth greater.

For we are taught to obey the necessarie lawes and commandements of Princes and not to neglect and contemne them

them to labor and seeke for publick wealth, and the vntieral commoditie of others, with earthlines & not to be wilfull ouerthrowers and destroyers of the same: whereby we may gather that a man without offence may doe all things which by the scriptures are not forbidden, until they are forbidden by lawfull authority. Likewise what is commanded by lawfull authority, and not by the scriptures forbidden, a man is bound to obey and cannot without offence omit the same.

We must also consider that God hath disposed things so by creation, that the increase of the earth doth not suffice for the sustentation of the people: but such things as he hath created in the seas and waters must also be provided, and it may be remembered but few yeares past, that fish did luel nigh as much sustentation to the people of this realme as the flesh, and therefore to omit this releefe, must needs increase a scarcitie of vituall diuers and sundry waies.

Further, noe some men more rash then true, in their iudgement, will not onely thinke but say, he that thus earnestly perswadeth for an abstinence from flesh, is either one of these three that followeth, or all: that is to say, a superstitious person, an hypocrite, or a papist.

And first he is accounted a superstitious person for that he is a forbiddor of meates, perswading the people therunto, and maketh conscience where no cause of conscience is, referring that vnlawfull which is not by God forbidden.

Wherein such rash giuers of iudgement are greatly deceiued for in truth he is a forbiddor of meates that forbiddeth it at all times, and in all respects like as in the Apostles time some superstitious Iewes perswaded the Christians; but forbidding of the vse at certaine times appointed by lawfull authority done for a common-wealth, is not an vnter forbidden of the thing, the cause and reason being considered, and therefore no conscience to be made in the kinde or nature of the meate, but for the commoditie of those, for whose cause it is forbidden or forbidden, and so the meate is not vnlawfull but the vse vnlawfull being eaten at a time forbidden by such as haue authority from God to forbid it, done for the benefite of his people: for
although

although it be lawfull for a man to spend or use the things that he cometh lawfully by, it is unlawfull to spend or use the things that he cometh unlawfully by, for then the commandment is transgressed: for, although it be lawfull to eat flesh at all times, as the creatures of God giue for the sustenance of man, it is unlawfull to eat the same at times forbidden by law: self authoritie, for therein Gods obedience is contemned and the benefite of his people neglected.

Secondly some perhaps misname him to be an hypocrite, because he will not eat flesh on such daies that he might seeme holy, and one that nupte himself for his salvation then other people, as thinking to obtaine the same by abstaining from eating flesh on a few prescribed daies and times: but of wise men this is to be considered, that hypocrisie is priue sinne, couched in the minde and intention of man, and although iudgement may be giuen in or by the dealings of some persons, yet in truth the thing cannot be generally discerned in any man but by the wisdom of God onely.

For what vertue loener any person shal, if it be done for the praise of man, or not in consideration of the duty which God requireth, it is mine other but flat hypocrisie. For example, who so accustomed to read or heare the holy scriptures preached and taught with a shew of holines, thereby to be praised of men, and not fearing to live or bring forth fruites according to the same, he may be counted a meere hypocrite, neuertheless the reading and hearing of the scriptures is not hypocrisie, but being belainedly and rightly done, is the lively nourishment and food of mans soule. So abstinence from flesh is not to be accounted hypocrisie, when it is done for obedience to the law and in respect of that law and vertue which God requireth of every man to be borne towards his neighbour.

Thirdly he is called a papist, for that saith some, also he thinketh it is necessary to abstaine from eating of flesh, & doth like and allow of those lawes and deuices made and bled in the time of Papistrie, and by auncient authoritie of the Pope, whom we should not in any thing imitate, but rather in all things be contrary.

Here

There may be said to yeare with our knowledge, understanding blindes, and a great want of true iudgement: for example, mine enemy teacheth me two things, the one I finde euill by experience, the other is good, and because I will not follow the counsell of my aduersary, shall I cast away the good for the euill sake,

Or thus, it may be said I am taught by mine aduersary to run into the fire and escape the water, but because contrary to the minde of teaching of mine aduersary I haue escaped the fire, shall I therefore of mine owne will run into the water and by owne mischance endanger my life and good lawes and ordinances, in the time of papistris was by them made and ordained, but the same is not therefore to be condemned or neglected, for that their deule in many things for the benefite of a common-wealth cannot be amended.

Such more might be said concerning this matter, but few wordes are sufficient to satisfie such as are wise and discrete, whose wisdom can sufficiently conceaue by this small treatise what thing of the Authoy is intended, whose heart and minde is knowne to God, that for the benefite of his countrey he hath taken this small paines, craving patience of the gentle Reader for his rudenes, being in respect of many others, but simple trained by inleeking, requirerh heren of the wise to be accepted. And that these his simple perswasions might be an occasion without the paine and penalties of the law, to perswade an obedience in the premisses, amongst his native countrymen, both for themselves and their families. When the Authoy shall thinke himselfe recompensed: and such as thus but few yeare both see and feel the great benefite to them thereby growing, not onely for increase of victuall and better maintenance of the people, but great strength to the Realme for the more seruice and defence of this Realme.

FINIS.



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